

HOWNIKAN

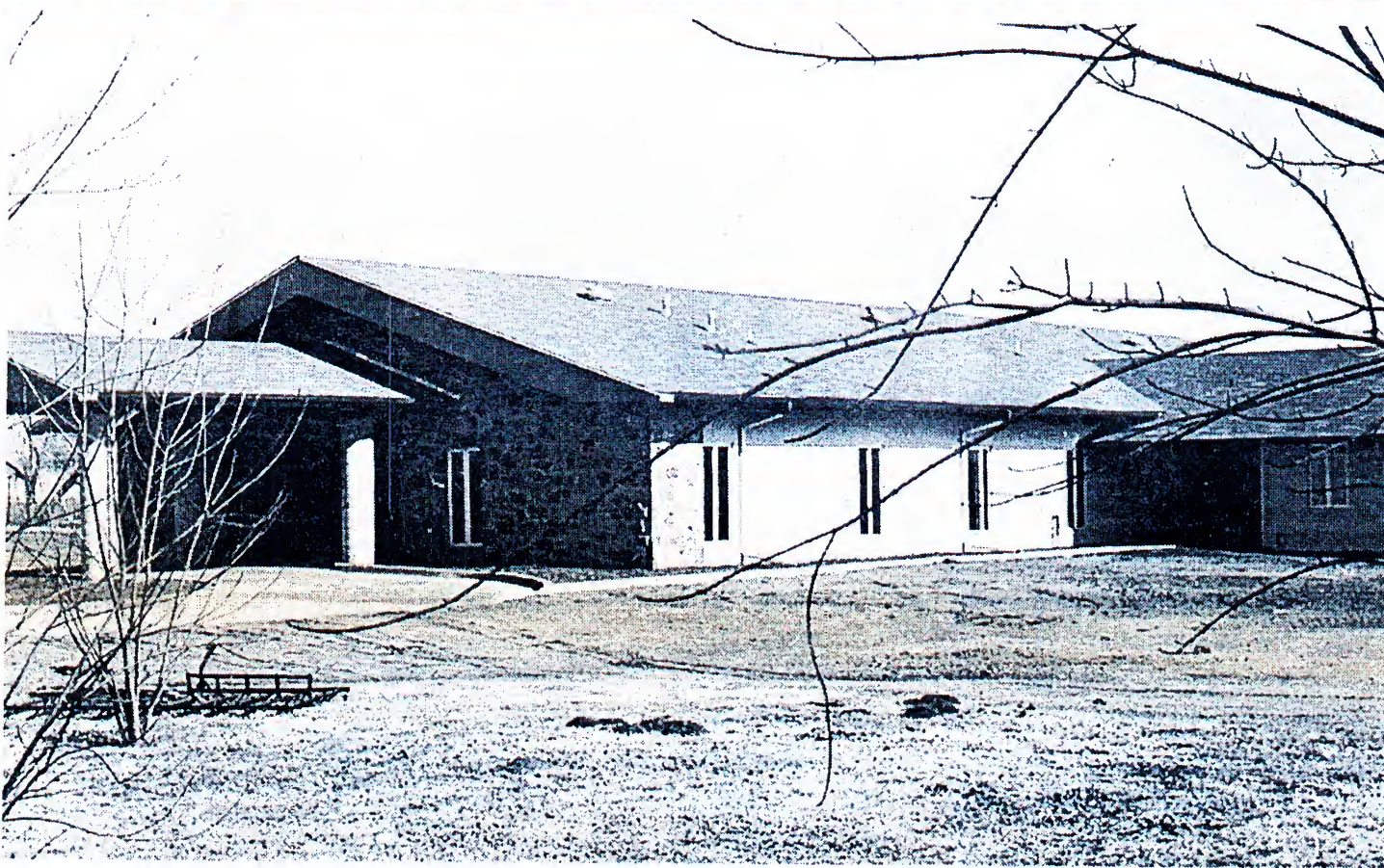
PEOPLE OF THE FIRE



Vol. 18, No. 1

Citizen Band Potawatomi Tribe

January 1996



Newest Tribal Facility

Renovation of the former Maranatha Baptist Church building, purchased by the tribe some time ago, has been completed and is now occupied. The building, located south of the administration building on the other side of the Absentee Shawnee tribal complex, currently houses the Native American Center of Recovery (NACOR), an intertribal substance abuse program, as well as the Potawatomi Tribe's new substance abuse division (see story below for details). The renovation work was done by tribal staff.

New year brings changes in tribal organization

The new year brought two major changes in department structure and personnel at Citizen Band Potawatomi tribal headquarters, according to Tribal Administrator J.D. Colbert.

The changes, which affect the JTPA program, the new language program and health services, have brought one brand-new face to the staff and moved

familiar faces into new slots.

A completely new division, the Department of Language and Cultural Affairs, has a very familiar face in charge — Tribal Chaplain Norman Kiker. Kiker accepted responsibility for developing a Potawatomi language program several months ago and has also been working in other cultural

areas while holding down his post as JTPA director.

"We felt this change would give Norman more time for his chaplaincy as well as the language and cultural duties," said Colbert. "One thing he will be doing is visiting tribal members and keeping up with their health." He will

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Forms due back for February 29 special election

Citizen Band Potawatomi voters must return voter registration forms by Feb. 8 in order to vote in the Feb. 29 Secretarial Election to broaden scholarship eligibility and change the tribe's name.

The Bureau of Indian Affairs approved the request for a Secretarial Election in November and Voter Registration Forms were mailed to all tribal members 18 years of age or older on Jan. 4, 1996. "You have to register every time there is a Secretarial Election," explained Ed Herndon, director of BIA programs. "This is different than the annual tribal election."

Herndon said 13,969 notices were mailed out, and more than 1300 had been returned by mid-January. The mailing included a notice of the election, explaining the two questions, and the Voter Registration Form, which must be returned by Feb. 8 in order to receive a ballot.

"A lot of people don't know what a Secretarial Election is," Herndon said. "It's not the same as the tribe's annual election. A Secretarial Election is authorized by the U.S. Secretary of the Interior when a revision or amendment to the tribal constitution is requested." The first step in the process is a resolution by the tribal Business Committee, which was done last fall. Since it called for amendments to the Potawatomi Constitution, a Secretarial Election is required.

"There are a number of ways a Secretarial Election can be conducted," Herndon explained. "It can be all on-site voting, some of both or all absentee. This time it's all absentee, because we get the best results that way." At least 30 percent of

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TRIBAL TRACTS



No Luck Involved In Win #7

The Citizen Band Potawatomi Tribe's accounting department added plaque number 7 to the wall recently, continuing an uninterrupted streak of claiming the prestigious "Certificate of Achievement for Excellence in Financial Reporting" from the Government Finance Officers Association of the United States and Canada. The award, unusual among Indian tribes, is presented annually for outstanding accounting work. This marks the seventh year in a row Carolyn Sullivan's crew has been awarded the honor. Pictured from left with the latest plaque (the previous ones are behind them) are Susan Blair, Dee Wood, Deputy Administrator Bob Trousdale, Letha Goodchief, Sullivan and Administrator J.D. Colbert.

Restaurant leased to popular chef

Fire Lake Restaurant was closed for remodeling in mid-January and will reopen Feb. 1 under new management operating under a lease agreement with the Citizen Band Potawatomi Tribe.

When it reopens, the restaurant will be called "Charlie's At Fire Lake." It will be operated by Charlie Coulon, who operates the increasingly popular "Charlie's at the Aldridge" in downtown Shawnee. Coulon will operate the restaurant and make lease payments to the tribe.

The change will be dramatic, with Coulon bringing in the healthy but elegant menu items that have built him a faithful following in the quirky quarters he now occupies in the former Aldridge Hotel. In that narrow, two-level space furnished with ice cream parlor chairs, eclectic art work and fresh flowers, a steadily growing group of "Charlie" fans enjoys an unusual — especially for Oklahoma — variety of low-calorie and vegetarian menu items as well as local favorites such as chicken-fried steak.

Coulon said that he will offer that menu, plus a T-bone steak and other items, at Fire Lake. Among the remodeling underway is the enclosure of the outdoor balcony overlooking Fire Lake Golf Course.

Tribal Chairman John A. Barrett said that the tribe decided to try the lease concept after struggling for many months with management problems.

HOW-NI-KAN PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

Citizen Band Potawatomi Business Committee
Chairman - John A. "Rocky" Barrett Jr.
Vice Chairman - Linda Capps
Sec./Treasurer - Bob F. Davis
Committeeman - Hilton Melot
Committeeman - Jerry P. Motley

HowNiKan Editor: Gloria Trotter
Tribal Administrator: J.D. Colbert

Toll-Free Number: 1-800-880-9880

Language project seeks speakers of Potawatomi

Dear friends,

In mid-December a good beginning was made in our efforts to prepare and plan for the education of tribal members and their families, in the Potawatomi language. As I've said before, we are participating actively in a project of preservation of the Potawatomi language for all bands of Potawatomi in the U.S. and Canada.

In December of 1995 Laura Welcher, linguist, and Mary Daniels, fluent speaker of the Forrest County Band of Potawatomi, came to Shawnee in order to locate fluent speakers of the language.

There are presently three Potawatomi elders who have agreed to help in this project.

I would appreciate tribal members or other interested individuals who know of any fluent speakers of Potawatomi to please be good enough to contact this language project at the Citizen Band Potawatomi Tribe by phone or by written message. Any resources that could be utilized in the project and of course any funding sources would be appreciated.

I would like to apologize for the misspelled name of our project assistant

in the last HowNiKan.

Her name is Suzanne Battese, not Baptist as reported. Suzanne is deeply committed to the preservation of our language and cultural, traditional work for the preservation regaining of these ways. I would like to leave you with a

statistic to think over. In 1977 there were 500 speakers of fluent Potawatomi.

Today there are 50, and all 50 are not fluent speakers of the language. Call 1-800-880-9880.

Norman Kiker
Project Director

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IN YOUR OPINION...

Leave 'Band' in tribe's name

Editor,

It is extremely seldom that I find reason to disagree with our tribal leadership. In business operations their judgment cannot be disputed, as our balance sheet readily shows. However, on cultural matters, I find myself on the other side. I am in opposition to the proposed name change. I agree that a name change is not just in order, but past due. But the name being suggested by the Business Committee is unacceptable.

To designate ourselves the Citizen Potawatomi Nation is to separate ourselves from our nation — the ANISHNABEK. We are only one group of five well established Potawatomi. The Potawatomi are only one tribe of the three tribes that compose the ANISHNABEK nation which includes the Ottawa, Chippewa and the Potawatomi. Other tribal groups claim kinship, but the three fires of our tradition are those of the big brother (Chippewa), middle brother (Ottawa), and the little brother (Potawatomi).

If the word band (which indicates nothing more onerous than a hunting alliance within the tribe) is unacceptable in our designation, then so is the word nation, simply because we are excluding the rest of our greater extended family. At this point, ancient grievances and arguments must be forgotten I strongly recommend to all the Citizen Potawatomi that we reject the designation of CITIZEN POTAWATOMI NATION. More appropriately, since we are going to make a change, let it be CITIZEN POTA-WATOMI. Or, much more to my taste, CITIZEN POTA-WATOMI - NISHNABEK.

I strongly urge the CITIZENS and the Business Committee of the CITIZENS to give my recommendations their most serious consideration.

Danny L. LaClair
Carlsbad, NM

Another vote for keeping band

Dear How-Ni-Kan,

Off and on we keep hearing desires by tribal officials to change our Band's name from "Citizen Band Potawatomi Indians of Oklahoma" to something that would exclude the word "Band." In the November HowNiKan, the name "Citizen Potawatomi Nation" was proposed. I do not understand why so much importance is being put on a name change, especially to "Citizen Potawatomi Nation." The Citizen Band Potawatomi is one of seven bands that make up the great "Potawatomi Nation." Granted we are a sovereign tribe with the right to call ourselves a nation. However, removing "Band" from the tribal name has the effect of disassociating us from the other Potawatomi bands. Although it is important for us to pursue our own destiny as a tribe, it is also important to remember that we are a part of a larger family of Potawatomi people.

I attended the Potawatomi Nation Gathering hosted by the Prairie Band Potawatomi in Mayetta, KS this past September with my family, and I will tell you the lack of participation by our tribal officials, regional directors and tribal members did not go unnoticed by the other bands. Other Potawatomi expressed their concern about the Citizen Band's lack of interest and participation in this historical event. I fear the name change that is being proposed might strengthen their concerns.

I would rather have those who make remarks about the "Citizen Band Potawatomi" sounding like trucker jargon than alienating the Forrest County Band, Huron Band, Hannahville Band, Prairie Band, Canada Band and Pokagon Band of our Potawatomi Nation.

Let's just drop the whole name change issue. There are more important things on which to focus our attention. Citizen Band Potawatomi Indians of Oklahoma is a fine name and has been for de-

cedes.

Pama mine'

Peggy Kinder
Gladstone, MO

Prisoner wants tribal sponsor

Dear HowNiKan Readers:

My name is Jody Bryant Monroe. I am a Citizen Band Potawatomi tribal member. I am currently incarcerated in the state of Kansas and have been intermittently for some time. I was a very troubled youth and spent most of my teenage years incarcerated. Then I made a terrible mistake when I was 17 years old. I committed a robbery, was tried as an adult and sentenced to 3 to 10 years in prison. I served 6 years on my sentence and then was conditionally released by law. But after only one year of freedom, I violated the conditions of my release by failing to complete substance abuse counseling after having received a DUI several months earlier.

I have been back in the state penal system for approximately one year now on this technical parole violation, during which time I have successfully completed both substance abuse and mental health counseling. I am 25 years old now, and nearing the end of my sentence. I will most likely be re-paroled before I reach my max date. I am parole eligible in March, 1996.

I have had absolutely no type of serious contact with law enforcement since I was 17 years old and have no desire to ever again (to say the least).

At this point, I am little more than a source of revenue and cheap labor to this state and I sincerely need my peoples' assistance to leave this state and its system and break this vicious cycle. I have absolutely no desire to live in the state of Kansas any longer and would like to relocate to the state of Oklahoma to start my new life. Preferably the town of Shawnee or the surrounding area. I believe it offers the opportunities and spiritual and community support I will need.

However, I cannot parole out of state without a sponsor in the area I intend to parole to. I need at least one sponsor in the area. A sponsor is someone who can provide or locate permanent or temporary residence for the individual. A sponsor helps provide or locate permanent or temporary employment for the individual before or after he is released. A sponsor helps get the individual involved in positive community activities and adjust to societal life. A sponsor is essentially a good friend, and the Creator knows how badly I am going to need some good friends.

I am a state certified welder and metallurgist. I have vocational training and work experience in several other fields. I have worked the Scared Straight program intermittently for years and would like to continue working with juvenile and young adult offenders after I am released. I am an artist, and amateur bodybuilder and a practicing traditionalist. I have much to offer the person(s) who wish to sponsor me. I have much to offer society as a whole. Please contact me directly at the first address listed below and my family directly at the second address listed below if you are interested in learning more about me and sponsoring me. Thank you for your time and consideration, and may the Creator bless each and every one of you with peace and strength forever.

#1 Jody Bryant Monroe,
#48677, HCF / P.O. Box 1568,
Hutchinson, KS 67504-1568, or
(2) Juanita Irene Monroe, P.O.
Box 334, Haviland, KS 67059-
0334, 1-316-862-5860.

Sincerely,

Jody Bryant Monroe
Hutchinson, KS

Leaders should have asked us

Dear HowNiKan,

I was surprised to read in the November HowNiKan that we were going to be asked to "approve name change," and that the new name was to be

the "Citizen Potawatomi Nation." Before I approve a name change I wish that the Tribal Council would have asked a few questions. Do we really need to change our name? If we, the Tribe, did decide to change our name, then what would our new name be?

The Tribe council forgot to ask the Citizen Band Tribe of Oklahoma if they wanted to change their name. A wise council would open things this important to all tribal members.

Sincerely,

David Whittall
Phoenix, AZ

How much Indian question answered

To The Editor:

Many people ask me how much Indian are you? How do I answer?

Can we really answer with any truth if we have one drop of Indian blood, we take notice of the beautiful earth of the great things of nature. We stop to watch birds on the wing, our heart flutters to see a rainbow and the smell of rain in the desert brings tears. We are thankful for things not bought at stores and we give praise daily to our Creator.

We never take for granted the sun rising and setting each day. For peace in our heart and mind for smiles of children and the love of friends. How much Indian am I? Enough to be thankful for every blade of grass, for the mountains that gladden the eye.

For my loved ones that God has given me. For each day I get to live and rejoice in my heritage.

So answer this question if you can: How much Indian are you?

Wilma Matlock
Ham License #KE6TSU
Rt. 11, Box 102
Libola, AZ 85328



IN YOUR OPINION...

Employees form Native group

Dear HowNiKan:

Along with about twenty other Native Americans from various tribes, I helped form an organization which we called the Intertribal Council of AT&T Employees (ICAE). Our mission is "To establish a common interest Native American organization open to all employees committed to the cultural development, career advancement, education, understanding and the general well being of all employees and more specifically Native Americans." ICAE is now well over 200 members.

Through ICAE I have learned to appreciate my Potawatomi heritage. I have learned a lot about languages, cultures and traditions of other Native Americans but very little about my own. That is why I was encouraged by the article by Gloria Trotter in the November, 1995 issue of the HowNiKan. This article was about the leadership planning session held in Oklahoma City. The leadership needs to address these issues now so that we may pass our heritage to future generations. Our children and grandchildren are our future, we must search out our elders and others who have the knowledge we need to pass on to them.

I thirst for this knowledge. My father was sent away to school where they took away his language, his heritage, his traditions — his culture. He told us a few stories but we grew up in an era when we were taught to become a part of the white man's society and shun the culture of our ancestors. I hope this information will become available to all Potawatomi soon, so that I may learn and teach my extended family about our heritage.

In the same issue of the HowNiKan, I read where we will vote on a proposal to change the official name from "Citizen Band Potawatomi Indians of Oklahoma" to the "Citizens Potawatomi Nation." While I am not enthusiastic about the choice of the new name, I am very much in favor

of asserting our sovereignty as a nation. We must assert ourselves as sovereign nation at every opportunity, for as a nation we will be able to do more for our people than we could otherwise.

I have been president of the local Georgia Council of ICAE and a member of the National Intertribal Executive Council since the formation in 1993. I will turn over this responsibility to a new administration at the end of this year. I am very proud of what we have accomplished with ICAE and the leadership role I have filled. I will stay active in this organization because we have so much more to do. I encourage all Potawatomi to establish an organization like ICAE in their company or join ICAE if they are an AT&T employee.

Megwetch,

Ralph H. Bazhaw
Dacula, Georgia

French writer seeks friends

Mrs., Mister,

I'm a French 24 years old woman and I'm very interested by the American Indian people. For many years, I was researching having American people as my friends. For several years ago, I've the chance to have American friends (in Paris and in United States). I was and still am very glad of that, but my regret is I've never had American Indian friends too. Till now, I didn't know where exactly finding American Indian friends and really I'd love having American Indian friends too in my life. Too, please, can you tell me how to do in order to be in correspondence with American Indian men (single men — more than 25 years old 'til about 50 years old — with or without children)?

Why I like very much American Indians? My mind and my heart love them. I'm attracted by their culture that we a little studied during my last year in the secondary school. I find the color of their skin and the sense of their name very beautiful too. I think series like "The Little House in the Prairie" and "Doctor Quinn, Medicine Woman" made me

love again more that American Indian culture. And I liked a lot too the Kevin Costner's film "Dance With Wolves" and the recent song which could be heard upon the radio this summer (chant of American Indians). Some days, I'd love to learn the American Indian language.

The difference of our cultures (the American and American Indian cultures aren't the same than the French one) can first be a difficulty to understand the other culture. But with an objective behavior and a lot of respect for the other culture, I think differences can be understood better. Besides, later I project to live in United States.

Now, thanks having read my letter.

Sorry for my spelling mistakes, but I'm French.

Too, I hope soon hearing from you and having American Indian friends.

Chaussepied Valérie
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Being Indian not a symbol

To The Editor:

I am not a symbol ...
I'm just an ordinary kinda guy, living an ordinary kinda life. I am a Native American and I am proud of being Potawatomi, but that's all there really is to it.

Last week, after my boss noticed the Indian jewelry that I always wear, he began to refer to me as "Cochise." Somewhat annoyed by this and feeling demeaned, I requested a private meeting with him to discuss the matter.

In the meeting, I informed him that I was a federally recognized Native American Indian and a member of the Citizen Band Potawatomi Tribe. Because of this, I resented being called "Cochise," feeling that it not only insulted me personally, but every Native American, and that it also insulted the heritage of my Tribe and that of the Apaches.

Leaning back in his chair, a look of disbelief crossed his

face. "You don't look like an Indian," he said. "I am," I replied. "Is it on your birth certificate?" he asked. "I don't know, I guess so," I answered. "Did you live on a reservation?" he asked. "No, my Tribe doesn't own a reservation," I replied.

After a moment of silence, in which I could sense his confusion, I reached into my billfold and took out my tribal Identification Card and presented it to him. After studying the information on it, he looked up at me and said, "I'm sorry, I didn't know." Accepting his apology, we shook hands.

Looking back on the incident, I realize now that my boss wasn't really a racist. His confusion lay in that he, like most of the non-Indian Americans in this country, views Native Americans in purely symbolic terms. By this, I mean that anyone seeing Native Americans in purely symbolic terms — dark-skinned, head dress wearing, reservation living, etc. — are prevented from accepting us as ordinary flesh-and-blood people.

And that's exactly what I am, not some kind of "Dances With Wolves" mystical plains warrior, but just a ordinary, real human being.

Chris A. Detherage
Arlington, Texas

Looking for Young relatives

Dear Editor,

I am a great-granddaughter of George L. Young, Josette (Vieux) Young, James P. McDole and Susan Vasseur. I would like to exchange information with other descendants. My grandmother was Georgia Ann (Dot) Young, first born of George L. Young Jr. and Elizabeth (Lizzie) McDole. Also need info from descendants of Oscar and Carl Weber Young.

Joy Restine
6101 Round Mt. Rd.
Bakersfield, CA 93308
(805) 393-6511

ATTENTION: E. Angela (Lenz) McCarrol and James F. Lenz.

Your addresses are needed so that a check may be sent to you for your share of your grandmother's estate. All information will be confidential with the lawyer.

James S. Cheney, Atty.
312 S. Harbor City Blvd.
Melbourne, FL 32901
(407) 773-8407

Signed,

Uncle Jim Miller

Thought For Today

January is the time of year that we set new goals and set our sights on new dreams to achieve for the coming year. With the start of a new year there is a refreshing feeling of having a new beginning.

If this past year contained some ups and downs along the way, don't let these minor setbacks prevent you from striving toward your goals. Disappointments can serve as a learning experience. FAILURE is not FINAL.

Get a clear picture in your mind on what goals you want to achieve this year. Put your plan into action to help you achieve the goals, and surround yourself with individuals who will encourage you to reach them. I like to consider a goal to be a dream with a deadline. Go ahead, reach for your dreams!

And remember — to have a friend is to be one!

"Thought for Today" is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.

TRIBAL TRACTS

Walking on ...

ZOA HAZEL WILLIAMSON

Longtime Konawa area resident Zoa Hazel Williamson died Dec. 28, 1995, in an Oklahoma City hospital. She was 70.

She was born Aug. 1, 1925, at Sacred Heart, the daughter of John Baptist Rhodd and Adeline Thorpe. She married Lloyd Williamson in Long Beach, CA, on Nov. 22, 1961. She was a homemaker and had lived in the Konawa area most of her life. Mrs. Williamson was a member of the Citizen Band Potawatomi Tribe and served on the Grievance Committee.

She is survived by her husband, Lloyd Williamson, of the home; son Edward Rumpf, Konawa; daughters Patricia Carson of Konawa and Angelique Robinson of Yukon; brother Frank Rhodd, Konawa; six sisters, Eva Jordan and Johnnie Mae Tallbear, both of St. Louis; Clea Curley, Charlotte Alderson, Edith Nave, all of Maud; Vida Allen, Asher; and six grandchildren.

Rosary was at 7 p.m. Dec. 29 at Pickard Funeral Home Chapel, Konawa, with Brother Justin Jones officiating. Mass was Dec. 30 at Sacred Heart Catholic Church with Father Thomas Rabideau, O.S.B., officiating.



Hazel Williamson

KENNETH K. KINSLOW, SR.

Tecumseh resident Kenneth K. Kinslow, Sr. died Dec. 10, 1995, in Shawnee at the age of 66.

Kinslow was born August 10, 1929, in Wewoka to James D. and Bertha Ellen (Smith) Kinslow. He married Ellen Shirley on February 13, 1988, in Pauls Valley, where he lived most of his life and graduated from high school. He worked several years for National Life Insurance Co. and then for Chevron Oil Co. until his retirement in 1989.

He was preceded in death by a son, Ricky D. Kinslow, on November 12, 1994, and four brothers, Everett, Gene, Glenn and Toby Kinslow.

Survivors include his wife Ellen, of the home; two sons, Kenneth Koy Kinslow, Jr. of Tecumseh and Dale Kinslow of Las Vegas, NV; a daughter, Lisa McGregor of Lexington; three stepsons, Ricky Dawson of McAlester, Samuel Dawson of Pauls Valley, and Donnie Hanner of Elmore City; three stepdaughters, Judy

Brumley of Pauls Valley, Gayla Lash of Tecumseh, and Melody McMillion of Moore; two brothers, Clyde Kinslow of Bakersfield, CA; and Vernon Kinslow of Tecumseh; two sisters, Dorothy Peavey and JoAnn Ridge, both of Duncan; 16 grandchildren and five great-grandchildren.

Services were at Stufflebean Funeral Home Chapel in Pauls Valley with the Rev. M.E. Sellers officiating. Burial was at Mt. Olivett Cemetery.

NOLAN KENNETH CAMPBELL

Nolan Kenneth Campbell, beloved son of Douglas and Deborah Campbell of Everett, WA, was stillborn December 30, 1995, at 12:49 am. He was 18 and a half inches long and weighed 5 pounds, 5 ounces.

In addition to his parents, Nolan will be missed by his grandparents Eric and Susan Campbell and Bud and Roxanne O'Hair, and great-grandparents George and Betty Dansenburg and Henry Favre as well as his aunts, uncles and cousins.

LILLIAN MAY LEWIS MIMNAUGH

Lillian May (Lewis) Mimnaugh died December 15, 1995, at her home. All her children and husband were at her side. She was 83.

Mrs. Mimnaugh was born April 21, 1912, in Sabetha, KS to Arthur Kirkwood Lewis and Ada May Branigan Lewis. She married Patrick Mimnaugh of Longford, Ireland on August 9, 1930. They were married 65 years.

She lived in Apache Junction, AZ for the last 27 years. Prior to that her home

had been in Bridgeview, Illinois, where she spent 35 years as a Sunday School teacher and founded the Pioneer Girls program. She was instrumental in starting the Roberts Road Bible Church, which is still in existence.

Mrs. Mimnaugh's father Arthur succumbed to the Great Swine flu epidemic of 1918. She lived with her Lewis grandparents in Lyons, Ks., while her mother went to work to help support her four young children. Their mother married Garrett Hennip of Chicago, IL and reunited the family. The family grew in size with two more sisters and two more brothers. The family bond of love toward one another exists to this day extending to the following generations.

Survivors include her husband Patrick, of Apache Junction, AZ; two sons, Arthur (Late Evelyn) of Sierra Vista, AZ, and Phillip (Diane) of Griffith, IN.; three daughters: Mauren (Rudolph) Junko, of Plainfield, IL, Nancy (George) Korzeniewski of Alpharetta, CA, and Patricia (Clavas) Sexton of Canmer, KY; two brothers, David (Mary) Hennip, Burbank, IL, and Paul (June) Hennip of Naperville, IL; and two sisters, Lauretta (Ernie) Brinkman, Palos Hills, IL and Marie McGahan Summit, IL; sister-in-law Polly Lewis Apache Junction, AZ; 19 grandchildren, 26 great-grandchildren; one great-great-grandchild; godchild Pam (Kevin) Brinkman Giera and many nieces and nephews.

She was preceded in death by a grandson, William Patrick Sexton, great-grandson Eric James Korzeniewski, her parents Arthur and Ada May Lewis Hennip, her sister Violet Cox, two brothers, Lester Lewis and Lee Kirkwood Lewis.

New books features Potawatomi chiefs

Mrs. Alice Zeman has recently published two books which provide extensive information about two famous Potawatomi Chiefs of the 1800s, Wabansi (Wabaunsee) and Shabbona (Shabone). Mrs. Zeman has combined research from historic publications with her own findings and the result is a lot of new and interesting information. *Wabansi: Fiend or Friend?* and *Chief Shabbona's Path of Peace* are available for \$17.67 including tax and mailing. Each book is more than 100 pages and includes many old illustrations. It may be ordered by writing: Mrs. Alice Zeman, P.O. Box 56, Paw Paw, Illinois 61353.

— Minnetrista Cultural Center Newsletter

Tribal member graduates with art degree

Tribal member Dallas (Burk) Jackson was scheduled to graduate in January 1996 from Western Washington University in Bellingham, Washington, with a bachelor's degree in art education and a minor in psychology. She is doing her student teaching at Sedro-Woolley High School in Washington and upon completion will be certified to teach art in grades K-12.

Dallas is the granddaughter of Bernard and Thelma (Hutton) McCleskey of Albuquerque, NM, and the daughter of Dean and Sandra (McCleskey) Burk of Washougal, WA. She is proud to be a Potawatomi tribal member and hopes to use her knowledge of American Indian art forms in the classroom.

Dallas wishes to acknowledge the support and encouragement of her husband, Eric Jackson (a Turtle Mountain Band Ojibwa), her family, her high school art teacher and mentor Marilyn Melton, and a principal who cared enough to make a near dropout understand that there are choices in life; you can make your own future. Pictured from left are Sandra McCleskey Burk, Thelma Hutton McCleskey and Dallas Burk Jackson.



TRIBAL TRACTS

Substance abuse head followed traditional path to tribe

By Gloria Trotter

Rene Cooper follows the pipe and honors it as she follows life's path, so it's not surprising it has led her into service to Native American people.

A Cheyenne-Arapaho, Cooper was raised traditionally in an extended family that she is still a part of as a single mother of two children, ages 19 and 8. Although she taught Native American ways by the seven sisters and cousins who raised her in Western Oklahoma, her grandfather "told me I'd have to go away and learn how to work with people."

She did that, graduating cum laude with both bachelor's and master's degrees in psychology and clinical psychology and earning state and national accreditation as an alcohol/drug counselor. She has now worked for ten years in institutional settings, doing every-



Substance Abuse Program Director Rene Cooper

thing from designing logos to helping design a facility to grant writing.

But that's only the beginning. Although she says she "became

urbanized" at about 25, she never left her culture behind. She writes, mostly creative stories based on Native tradition, she pow wows, she makes

moccasins, she does bead work. And four years ago, after eight years of consideration, she became a Sun Dancer.

Among Plains Indians, the Sun Dance is the oldest religious ceremony, Cooper said. "It's a renewal, like Christmas," she said. "It is centered around the Flowering Tree of Life, in my case a cottonwood in the center of an arbor. We pledge to always work for the people." In practical terms, that means that if someone asks for help, Cooper is part of a network of people — other Sun Dancers — who cannot turn that person away. "It's part of the sacrifice," she said.

Cooper travels each year to her "adopted" family and community in Manitoba, Canada and attends an annual Sun Dance in Sioux Valley. She is often in contact with other Sun Dancers, and actually spends her spare time as well as

her working days helping others. "I go to a lot of retreats," she said. "I like to train people to help other people." She is currently helping a woman who is just coming out of treatment. "It's a way of life," Cooper said. "It's fun, not work."

The substance abuse she saw growing up among Native people, including her own tribe and relatives, drew her into that profession. She is even trained to work with inhalant abuse, making her one of only three or four so trained in Oklahoma, and probably the only woman. "I've had good training," she said. "I believe I have to walk through it myself first. I felt like I had to finish learning." Somewhat strangely, her new job with the Citizen Band Potawatomi is the first time she's worked for a tribe.

"The door opened here," she said.

Torch to pass through Thorpe's birthplace after all

The coming Summer Olympics in Atlanta have focused new attention on the legendary Jim Thorpe, although lost in the hullabaloo is the fact that "the world's greatest athlete" had more Potawatomi blood than anything else.

Although Thorpe was on the Sac & Fox rolls, his mother was a Potawatomi (Charlotte Vieux) and is buried in the cemetery at Sacred Heart Church. Potawatomi Tribal Rolls Director Mary Farrell said that Thorpe's mother was five-sixteenths Potawatomi and one-quarter Kickapoo, while his father was one-quarter Sac & Fox and Kickapoo (combined). Thorpe was actually on the Potawatomi rolls at one time.

So Potawatomi people can take pride in the fact that the Olympic Committee, after much pressure from the Sac & Fox Tribe and the City of Prague, decided to alter the route of the Olympic Torch so that it will pass through Thorpe's birthplace in northeastern Pottawatomie County. Originally, the committee had routed the torch through Yale, Oklahoma, where Thorpe lived for several years and where the state maintains a Jim Thorpe Memorial. Olympic officials had the mistaken idea that Yale was

Thorpe's birthplace.

The Olympic Committee in late December, after pleas from the family and the Sac & Fox Nation in addition to intense national publicity, apologized for the mistake and said they would change the route. Details of the new route have not yet been announced. The torch is to be in Oklahoma for two days.

As part of Prague citizens' efforts to persuade the Olympic Committee to alter their torch run just a bit, the city erected a monument next to the Prague Historical Museum commemorating Thorpe's birthplace and his accomplishments. That monument was unveiled recently at a ceremony that featured Elmer Manatowa Jr., then Principal Chief of the Sac & Fox Nation. Chief Manatowa praised Thorpe as the greatest athlete of all time and called for support for an effort to have an Indian, preferably someone from the Thorpe family, carry the American flag as the Olympic athletes march into the main stadium during the 1996 Olympics opening ceremony.

Manatowa also called for allowing great Indian runner Billy Mills, winner of the 10,000 meter race at the 1964 Olympics, a chance to run his victory lap. Manatowa said Mills was never allowed the traditional one lap around



the stadium to accept the crowd's cheers.

Grace Thorpe also used the event to announce an effort to have her brother Jim Thorpe voted the Greatest Athlete of

the Twentieth Century. The Associated Press news wire service will have sports reporters and broadcasters vote late in the century to select the best athlete of the past 100 years.

Jim Thorpe was named both Greatest Athlete and Greatest Football Player of the first half of the twentieth century in a similar A.P. vote in the early 1950s.

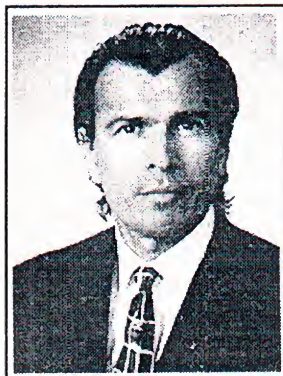
Thorpe's greatest moment of glory happened in the 1912 Olympics in Stockholm, Sweden. He earned gold medals in the grueling Decathlon and Pentathlon events. They are made up of a total of 15 separate competitions.

Thorpe had a long career in major league baseball. He was a tremendous professional football player, one of the founders of the National Football League, and the NFL's first president.

Thorpe is also credited with being a visionary on Indian issues. In the 1940s, he advocated Indian nations' assuming control, from the Bureau of Indian Affairs (BIA), of programs to serve Indian citizens. He spoke out for Indian government self-determination and self-sufficiency.

(Much of the information for this story came from the December and January issues of *The Sac & Fox News*.)

TRIBAL TRACTS



FROM THE ADMINISTRATOR

By J.D. Colbert

Bourzho!

You may have read elsewhere in this issue about the various organizational changes that we have made across the tribe since the first of the new year. I am very excited about the capabilities of our new directors and the new organization structure. Taken together, these changes should engender more effective delivery of services as well as expand the scope of our service activities.

I am particularly excited about Norman Kiker's new role. Many of you know Norman personally and are acquainted with his long record of service to the tribe. Most recently, Norman held the title of Director, Job Training and Partnership Act programs. In that capacity, however, Norman undertook several other responsibilities. Among other things, he served as tribal chaplain and, in what spare time he could find, worked on our Potawatomi language project.

In response to the requests and comments from our membership, the business committee recently appointed Norman to the newly created position of Director, Language and Cultural Affairs. This new position will allow Norman to devote a full-time effort toward developing a Potawatomi language program and associated cultural enrichment activities. It is Norman's goal to put together a curriculum and an instructional staff so as to teach the Potawatomi language to all ages both here at home and in each region. Norman would appreciate any ideas and assistance in this regard.

Gary Bibb — most recently the Director of the Northern California region — has moved to Shawnee and has been appointed as the director of our job training efforts. Gary comes to the tribe with a record of accomplishment, strong credentials and many years of experience. He has several new ideas and is in the process of redirecting and refocusing our job training efforts. In the short time that he has been here, Gary has already made significant headway and has infused a high level of motivation among his employees.

The new directorate of the Division of Substance Abuse Services just recently moved into their new quarters. This directorate is headed by Rene Cooper who has been with the tribe for approximately three months. Rene is eminently qualified both in terms of academic achievement and actual field experience to direct this division. She has a highly qualified staff behind her and we have high expectations of her group and that of the associated Native American Center of Recovery.

In closing, I would like to remind all eligible voting members of the tribe to please register to vote in the Secretarial Election which will be conducted on February 29th. To do so, you must actually register to vote by February 8, 1996. Registration forms may be obtained by calling the tribe and speaking with Mary Farrell and her crew. The business committee is asking you to ratify proposed changes to the constitution by changing the name of the tribe to Citizen Potawatomi Nation and by broadening the eligibility requirements for the scholarship program. AHO!

Former regional rep comes 'home'

Why did Gary Bibb walk away from a highly successful California lifestyle as a consultant, board member for hospitals and major corporations, and internationally recognized speaker in the appraisal field?

"It was a move of the spirit, of my heart," said the new director of the Citizen Band Potawatomi Tribe's JTPA program. Bibb, tribal regional representative for Northern California until he moved to Oklahoma late last year, said it was a matter of coming home.

"I'm the only one in my family who was raised in California," he said, "but my heart's always been here. I fit better here." And, he said, he and his wife Beverly hope their children will follow them so their grandchildren can enjoy a better quality of life.

Bibb has worked as a commercial real estate appraiser and management consultant for more than 20 years and worked extensively in the banking industry. A past chairman of the board of Sequoyah Community Bank of Central California, he said he also served on the boards of "lots of hospitals, chambers of commerce and major international corpora-



tions." He has also owned a publishing company and has been a national and international speaker in the appraisal field.

Earlier in his career, during the 70s, Bibb worked in the poverty program in the Western states as a consultant. He has also done extensive economic development work, particularly feasibility studies, in the hotel/motel industry.

That wealth of experience and variety of skills is already being used at the tribe, starting with reorganization of the JTPA

program. Bibb is preparing for drastic changes in the program coming as part of the budget changes in Washington D.C. and he expects the tribe to be well positioned to take full advantage of the new procedures. After that, there may be new challenges for him.

In the meantime, he said is "happy to be back" and said he and Bev have been welcomed "with open arms." Although it was hard to leave California, especially their six children, grandchild and second grandchild on the way, Bibb said "it was time to give back all the gifts, experience, common sense and culture — it was time to come back and share with the people."

Bibb said he was particularly happy to find out when he returned that the tribe is doing much better than he even realized. "Things are much better than the innuendos and dissension I heard out there (in California) would have you believe," he said. He said he has been very impressed with the success of the enterprises.

The Bibbs are living just outside Tecumseh and are planning to build a house in the area.

Advertising rates set for HowNiKan

Increased interest by tribal members and other commercial enterprises has prompted a new policy and rate structure for purchasing advertising in the HowNiKan, according to HowNiKan editor Gloria Trotter.

"For many years, the only price structure for buying ads in the tribal paper was that set up for political advertising during tribal elections," she said. "Only three sizes of ads were available, and those were sold at a very reasonable price to allow maximum access for candidates."

Those low rates, she said, weren't appropriate for commercial advertising in a newspaper which

reaches almost 12,000 households. Increasing requests for advertising space have also placed an additional burden on the staff, she noted. Trotter recommended a new rate schedule to the tribal administration, which was approved effective Jan. 1, 1996.

Here is a breakdown of the new advertising policy and rate schedule:

NATIONAL RATE - \$10 per column inch. This will include commercial advertisers and includes a commissionable rate, so that if it is placed by advertising agencies which charge a percentage of the cost, the tribe will still receive adequate payment.

TRIBAL MEMBER RATE - \$5 per column inch. This rate will apply to those tribal members advertising their

own businesses or other profit-making ventures.

POLITICAL RATE - This rate is unchanged. Candidates for tribal office may still purchase campaign ads at \$25 for a quarter page, \$50 for a half page and \$100 for a full page.

NON-PROFIT RATE - \$2.50 per column inch. This rate would cover advertising for special events by non-profit organizations and individuals.

TRIBAL ENTERPRISES - No charge, as space is available.

The tribe will continue to require payment in advance for all advertising, unless other arrangements are approved in advance.

Support Your HowNiKan!

COMMUNITY HEALTH REPRESENTATIVES:

Delivering health care to the Potawatomi people

By Gwen E. King

The tribe's Community Health Representative (CHR) program provides a multitude of health care services to meet the needs of the Potawatomi people.

Workers assist with screenings for the Women, Infant, and Children (WIC) program and give immunizations to young children. They provide prenatal and postpartum treatment to patients in their homes and give environmental safety instructions for accident prevention. They deliver medications to tribal members with no transportation, and provide crisis intervention and advocacy service.

"We cover a multitude of things," Director Joyce Abel said. "We help elders with medications and insurance forms and do surgical follow ups. If they don't qualify for home health care, we check on them and make sure they don't fall into the cracks.

"We make phone calls and encourage all elders to come to the nutrition site, not only for nutrition but for socialization. We work very good with the community and in serving the community as a whole. People who have not used our service can call any time for advice on a health or nutrition problem. We're always here."

Abel said one of the more popu-



CHR Health Educator Loretta Miller, Abel Look Over Some Patient Records

lar CHR programs is screening for high blood pressure and diabetes.

"I think cardiovascular disease and diabetes are prevalent among

elders in all races but especially in Native Americans," Abel said. "You can't prevent diabetes if someone already has it, but the tendency runs in families."

Abel regularly holds clinics in areas which are heavily Native American populated to screen for the deadly diseases. Both are medically treated as necessary and when a patient is diagnosed with diabetes, home visits are scheduled to monitor the patient's blood sugar level. Counseling on diet and exercise are included in the visits.

"We have an intense diabetes program with an R.N. educator who actually goes into the home and helps families with nutrition and an exercise program," Abel said. "She helps them shop and learn to read food labels, and she teaches them they can actually go to a restaurant to eat by teaching them what foods to pick."

Abel and her staff learned hypertension and diabetes were predominant among Native Americans when they conducted a pilot study three years ago. The result of the study and of followup treatment was a dramatic drop in blood

pressure and blood sugar levels amongst tribal members. Today the CHRs monitor about 20 diabetes patients on a regular basis and monitor many more with hypertension.

Another program established by the CHR program is "Body Awareness" for children ages 10-13. Abel said an increase in pregnancies among twelve-year-olds prompted the program.

"We learned they had very little knowledge of their bodies and what to expect as they grew up," Abel said. "It was remarkable what they learned in the seven weeks we met."

Separate classes were held for boys and girls and tests were given before and after the course. The program proved so successful, Abel plans to start another one soon.

Any tribal member with a health concern is invited to call Abel at her office. CHS is housed in the Indian Health Services building on Hardesty Road and offices hours are Monday through Friday, 8 a.m. to 5 p.m. Services are provided at no cost to tribal members, their families or to other Native Americans living in the area.

Longtime tribal employee enjoys family, outdoors

Joyce Abel is a registered nurse who has worked as community health representative with the Potawatomi tribe for 12 years. She has served as director of the program for six.

"I wanted to be a nurse as long as I can remember and I've never been sorry," Abel said. "My position and my focus is improving health care and developing programs that enhance the quality of life for our tribal members and their families."

Abel was raised in the country and loves to be outdoors. She enjoys hunting and fishing but, most of all, enjoys her family.

"My hobby is my family," Abel said. "We've always been close."

Abel is married to husband Paul and has three children: Paula, David and Michael.



REGIONAL REPORTS

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90 Meade Lane
Englewood, CO 80110
Local (303) 761-7021
Toll Free (800) 531-1140

SOUTH TEXAS

Lu Ellis
26231 Huffsmith-Conroe Rd.
Magnolia, TX 77355
Local (713) 356-7957
Toll Free (800) 272-7957

NORTHERN CALIFORNIA

Jennifer J. Porter
5033 Vannoy Ave.
Castro Valley, CA 94546
Local (510) 886-4195
Toll Free (800) 874-8585

OREGON/IDAHO

Roscoe "Rocky" Baptiste
Box 346, 525 Ivy Ave.
Gervais, OR 97026
Local (503) 792-3744
FAX (503) 792-3744
Toll Free (800) 522-3744

WASHINGTON

Susan Campbell
3523 Anthony Place South
Seattle, WA 98144
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FAX (206) 723-8055
Toll Free (800) 722-8055

SOUTHERN CALIFORNIA

Jeremy Bertrand Finch
203 Bellefontaine Street
Pasadena, CA 91105
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FAX (800) 432-2008
Toll Free (800) 432-2008

NORTHERN TEXAS

Marjorie Hobdy
3132 Kathy Lane
Irving, TX 75060
Local (214) 790-3075
Toll Free (800) 742-3075

SOUTHWESTERN

Philonise Williams
20415 N. 29th St.
Phoenix, AZ 85024
Local (602) 569-3073
FAX (602) 569-6935
Toll Free (800) 452-8966

MIDWEST

Maryann Welch-Frank
468 J. R. Avenue
Belton, MO 64012
Local (816) 322-6639
FAX (816) 322-6639
Toll Free (800) 325-6639

WASHINGTON STATE

Bourzho from Seattle!

I hope you find the New Year bright and full of exciting possibilities!

I will begin this month's column with a belated CONGRATULATIONS to Jan Nestler. In June, Jan was the recipient of the "Woman of Distinction" award by the International Soroptomists. Jan is the Executive Director of the Eastside Adult Day Center located in Bellevue. Her involvement in the community speaking out on aging issues and her leadership in EADC led to this high recognition. Jan also serves as the Region X delegate to the National Adult Day Services Association. Jan's proud mom is Philonise Williams, our regional representative in the Phoenix area.

My thanks to Gloria Trotter, who gave my poem *Kah Cheemookmoon* a full page in the last How-Ni-Kan. I felt it was too long but several tribal members asked me to submit it after I read it at the Trail of Death dedication in Rochester, IN last fall. It took three years, two trips on the Trail, and a lot of meditation on what the experiences meant to me before I could get the words down in a meaningful way. Its images are drawn from the journal kept by Father Benjamin Petit and a journal kept by an agent, both of whom were on the Removal. My Potawatomi is non-existent but I did use a Potawatomi word list to find the words for "For My Ancestors," which is the translation of the title. I ask forgiveness for my misspellings.

I'd also like to thank Yvonne Kolloen for the beautiful Christmas tree dreamcatcher ornaments. They were beautiful on the tree — and off! I will save them carefully for years to come. And Sharene Matsumoto for the wolves ornament, which was also placed on the tree, and which will be packed away. With my Native American Nativity set it was a very unique tree this year! Flyers for our April 20 Regional meeting will be mailed out

sometime in March. I've spoken with a storyteller and will confirm with him after the first of the year. I hope to see a good turnout this year; weather shouldn't interfere as it did last year. Watch for a few surprises!

My prayers go to Mary Foster, a tribal member (descendent of Louis Vieux, Jr.) who lives in Arkansas and has been very unwell lately. She and her husband sent me an original photograph of my great-great grandmother Rachel Vieux, which I'm thrilled to have! They have also been busy doing a lot of Vieux research, uncovering some things which have eluded me in the past. These they have generously shared and I owe them a huge debt of gratitude. Mary hopes to be in Shawnee come summer and I hope to see her there!

Eric and I were invited to a Salish Ceremony of Remembrance this past December. Johnny Moses, a local Medicine Man, led the ceremonial lighting of the candles and participants offered names of loved ones who had passed on this year. It was a beautiful and very moving time.

We are trying to secure July 20 as the date for our picnic at Manchester State Park this summer. I will know for sure after I speak with the Ranger. He has been most kind in working with us in the past so if the date is available, will secure it for us.

If you have news you'd like shared with your Potawatomi family, please give me a call and I'll pass it on through my column. I'm always interested in learning what others are doing — I get some of my best ideas from other people! And if you'd like to know where the next pow wow is in the area, give me a call. The new Pow Wow Directory has arrived.

*Give me a new seeing and a new feeling for the year so fresh and clean,
O God, that I may tingle to mango trees in bloom, the excitement of
books, the coolness of water, and the radiance of friendship. Amen.*
(From *Prayers from an Island* by Richard Wong)

Susan Campbell

OREGON/IDAHO

Bourzho from Oregon/Idaho;

The holidays are over and here we are waiting to see if "the Ground Hog will see his shadow."

As you are reflecting on all the good things that have happened to you this year, I am hopeful that the regional office here in Oregon, and I, as your Regional Representative, has been one of those positive experiences. We have tried to help each of you, in the best way we know how. I guess it must have helped some of you as we don't hear back from many. If any members have comments on the office, please feel free to contact me by mail or our 800 number. You will find these in your HowNiKan paper.

Again, I would like to remind those students in their senior year of high school to please start exploring your college choices with parents and teachers — write for school applications, meet with your school counselors to talk about choices, transcripts, etc.

Register for the SAT or ACT tests. Don't forget to set up a folder for lists, deadlines of application processes. Visit colleges if possible and write necessary essays. Get those recommendations from employers, teachers and friends. Send in your applications, but remember to make photo copies first and put them in your folder. Sometimes it is overwhelming but hang in there and don't give up.

Our tribe is making some great progress for our members and

that is where we need to continue to focus our attention and energy. In the past our leaders always put the peoples interest first even if it meant personal sacrifices. They earned our confidence and trust to lead us and the result was that we progressed as a tribe with honor, dignity and respect.

Our members can be thankful for the many advantages that we enjoy. Many of our own people worked long and faithfully to secure those results and benefits, in a time when a few sincere words of thanks and appreciation were the greatest reward. So it has been with a very dear elder, Hazel Rhodd Williamson. Working and walking with her has been a pleasure. We will miss her.

A couple off very important meetings coming up: Jan 20, Western Oregon State College PowWow; Feb 10-12, Lincoln's Birthday PowWow, Warm Springs, OR; March (2nd weekend) E-Peh-Tes PowWow, Lapwai, ID; Mar 23, Salem Area Spring PowWow, Rickreal, OR; Mar 23, Chiloquin High School PowWow, Chiloquin, OR; April (2nd weekend), Celilo-Wyam Salmon Feast, Celilo, OR; April 20, OREGON REGIONAL MEETING, Eugene, OR.

Until next month, may the spirit of the great father bless you all and keep you safe on your journeys.

Megwich,

Rocky Baptiste

Today is the tomorrow you worried about yesterday ...

REGIONAL REPORTS

NORTH TEXAS

I missed the deadline last month with my article and I hope you are in the habit of reading it and noticed that I was not there.

Native American Heritage Month was very visible in this area during the month of November. There were many articles in the papers regarding the cultural events, speakers at the schools, etc. I was unable to make all of the events, but they were publicized. Christmas was a busy time as usual. I was scheduled to bring Cranberry Nut Bread to work and was worried about winning the battle with the little bitty ants. Sounds like a good old Indian dish, doesn't it? And it also seems as though an Indian should know enough about nature to win the battle with the ants. But maybe I am supposed to be living in harmony with God's creatures.

The HowNiKan was particularly informative in November and I hope that my fellow tribal members in the North Texas Region are finding the time to read it. I am interested in all aspects of our heritage, what has gone on in our past, but also what we as Indians are doing in the present. The two items that will be presented in a secretarial election are important. The proposal to change the guidelines so the scholarship monies are available to the members who are college age is a good one — seems that the members originally eligible have grown past college age. Must mean that I'm getting older. And at my age, I'm all in favor of brevity, so the proposed name change sounds good to me. I trust you received your ballot on the scholarship issue and promptly returned it.

Hope you had a blessed Christmas with time to appreciate the true meaning of this special season. I trust that your New Year started out with peace and promise and is gaining speed as 1996 goes along. Give me a call if I can be of help in any way. My very best wishes to all of you.

Marjorie Hobdy

Regional Council Schedule

This is the schedule for the remaining Regional Councils during the 1995-96 year:

Southern California Feb. 17

Kansas City March 9

Northern California March 30

Seattle April 20

Eugene, Ore. April 21

Austin, Texas May 18

The annual Council in Shawnee will be held on June 29. The Pow Wow will begin on June 28 and run through June 30.

COLORADO

Greetings from Denver!

January 1, 1996; "New Years Day"; First day of the Year 1996. 1995 went so fast. Wow!

It's time for those fun/dreaded "New Year Resolutions." I've decided not to make resolutions this year. I've decided to set goals instead. Nothing too difficult mind you. But, if you're setting goals, you may as well set good goals. I must admit that the old familiar subjects were the first ones to come to mind. However, I felt compelled to dig a little deeper. I finally settled on three: Learning, Caring and Sharing.

1. Learning: One of the most precious things we can do for ourselves and others, is to learn, and encourage others to learn. "A mind is a terrible thing to waste" is the slogan for one of the large minority college organizations. The slogan for the American Indian College Fund is "Learn From The Past." My first goal is, once a month, do one thing to educate myself or someone else about the Potawatomi people. By educating ourselves, you're educating others.

2. Caring: We care for ourselves and our loved ones on a daily basis. The main objective is to be healthy in mind, body and spirit, in order to live a rich full life. Make an appointment for your yearly physical, and don't forget eye and dental. Heart disease and diabetes are major health concerns for Indian people. My second goal is to make my appointments A.S.A.P. Then I know I'm giving "my very best" to myself, my family and to others.

3. Sharing: Indian people are notorious for their generosity. Share your knowledge of your heritage, culture, a craft, a family tree, a picture, something, with a fellow Potawatomi tribal member. My third goal is to share my tribal knowledge with one of the local schools, and to teach a craft class. Encourage and acknowledge tribal participation and accomplishments.

I like to think that the Citizen Band Potawatomi fit into these three categories. Our tribe encourages all tribal members to: Learn — numerous scholarships programs available; Care — health aids, health service clinic, pharmacy, senior programs, day care; Share — our history and culture, at the General Council and Pow Wow in June. Regional Representatives.

We know that from learning, caring and sharing, you attain knowledge. From knowledge you attain success. As Citizen Band Potawatomi, let's all learn from our past, so we can extend our future. Until next time, peace.

Penny Bishop

P.S. Are your children enrolled? Is your address current?

P.S.S. Congratulations, Denny Haskew, "Art of the West" magazine, January/February 1996 issue — great article!

SOUTHERN CALIFORNIA

Bourzho from Pasadena!

Let us never forget the wisdom of children.

The other evening I was swapping tales about my kids with a Native American friend who lives out in Oklahoma, where she rides herd on two kids of her own. She passed along this true story:

It was a weekday morning, and her son, Aaron, was getting ready for school. Mom had finished making both her kids' lunches, and was sitting at the kitchen table working on her second cup of coffee. She had her nose in the same book she'd stayed up late reading the night before.

It was a book of contemporary philosophy dealing with the enigmas of existence, and the meaning of life. It'd been written, no doubt, by someone who hadn't a clue, but sure had a lot of words on their mind.

As Aaron walked into the room and stuffed his lunch into his book bag, his mom turned to him, and on a whim, asked, "Aaron, have you ever sat down and tried to figure out the meaning of life?"

Aaron thought about it a moment, then replied, "Now, Momma, if I was to take the time to do that, I'd be late for school."

There's a lesson in that for all of us. While we fritter away our time trying to figure out the meaning of life, we're all late for school. A-Ho.

I want to announce that the Southern California Regional Council Meeting will be held on February 17th at the War Memorial Building in South Pasadena, located on Fair Oaks Avenue just north of the 110 (Pasadena) Freeway. Watch for your invitation in the mail!

Megwetch,

Jeremy Betrand Finch

ARIZONA

Bourzho Nikon,

Happy New Year to each and every one! Don't you find a New Year exciting? I do. There are three hundred and sixty-six fresh new days to make the most of this year. Yes, I said sixty-six; we have an extra day this year as it is a Leap Year. Watch out, Sadie Hawkins Day!

My heart and prayers go out to Susan Campbell and her family for the loss of their baby grandson. He was so eagerly awaited by the family, but the Great Spirit needed him so soon. We send our love and sympathy to the family.

We also send our deepest respect and sympathy to the family of Hazel Williamson. She walked on in December. Hazel was a lovely, gracious person whom I had the pleasure of sharing a table with and a glass of ice tea during Pow Wow last summer. I know she will truly be missed.

Our regional is upon us. The invitations are in the mail and the replies are rolling in. I do hope most of you will try to be at regional; we have many things planned. I hope to get some input from those of you who attend, as to where you would like to see the meetings held and what it is you are expecting to see, hear and do at the next regional.

This year it was hard to find a suitable place to hold our regional as "SUPER BOWL" is upon us. Everything was booked solid. Thank God for David Whittall, and his connections — we have a very nice place indoors to hold our meeting. Next year, if I don't hear anything to the contrary, I will hold our meeting in one of our beautiful parks.

Enough for now. I'm looking forward to seeing many of you on the twentieth.

Remember, it takes both rain and sunshine to make a rainbow. Megwetch,

Philonise Williams

REGIONAL REPORTS

NORTHERN CALIFORNIA

Bourzho!

Happy New Year! December was a whirlwind, literally, with 80 plus mph winds one day. It knocked out many trees, phone lines, etc. including my phone for a time. If you called and couldn't reach me, please try again. I'm hoping I didn't miss any messages.

The Regional Meeting on March 30th will be held in Livermore (a place about 25 miles east of Oakland). The weather is pretty chancy in March so we have an auditorium setting this year. Please let me know of any address changes. Invitations will go out about mid-January, so let me know if you have not received one by the end of January. Did you know we had 510 attend last year? It was a wonderful thing to have everyone meeting each other and participating in sharing our lineage and heritage. I hope you will come again and continue connecting with your tribe and its warm, friendly people.

If you're in the San Francisco area, drop by the American Indian Contemporary Arts Gallery at 685 Market St. They always have a good showing of Native American artists. Currently it is "Remembering the Way: Art of the Native Northwest" through March 30.

I always enjoy reading little bits of wisdom and love coming from the other regional reps, so once in a while I'll share what I find. I'm wishing you a Happy New Year with this Maori Prayer: May the calm be widespread, may the sea be as the smooth surface of greenstone, and may the rays of sunshine forever dance along your pathway.

Jennifer Porter

SOUTH TEXAS

Bourzho from Southeast Texas!

Winter is firmly established here, and we are doing those winter things that make us happiest: Making a new shawl. And some small tobacco pouches. Reading good books that we have set aside for too long. Enjoying the grandchildren as they have time to be with us. And looking forward to Spring, and the Council in Austin.

I urge you to put that date, May 18, where you will be reminded often. Make your reservations as soon as you can. Austin is a busy city, and lots of graduation exercises will be occurring at the same time we are there for Council, so be sure you get your space reserved early!

We have lost some of the deer to the hunters, as we expected to, and we are pleased to see that the does and some of the young are still around. The foxes are looking healthy, and the raccoons as well.

Bird migrations are always a joy to us. We see so many finches, warblers, robins and others that come south to escape the snow, and they are plentiful as I write this little letter to you.

I have not been hearing much from you, so I assume you are all well, happy busy with your lives and need no help from me. Scholarship applications, health aid forms, new enrollment forms, reading lists, all those things are here if you have an interest.

Soon we will be looking to visit some of the Texas museums and universities in search of Potawatomi artifacts, so if you have knowledge of or an interest in recovering these things, call me, or call Norman Kiker in Shawnee. He is the Chaplain and also coordinator for this program, and language and Culture recovery. I hope to see many of you interested and active in the upcoming Language classes.

We lost a beautiful and precious elder when Hazel Williamson walked on. My prayers are with her family now, as I know yours are. She was a woman who knew of the value of family, friends and tribe. We will all miss her.

Be good to each other. Make something beautiful. Give something back to Mother Earth. Call me if I can be of help.

Megwetch,

Lu Ellis

POTAWATOMI WORD LIST

ke *ni* land. *loc.* kik* (H)
kedémi *na* porcupine. *pl.* kedémiyek* (W)
kek *na* kettle. *poss. obv.* wdekkomen, *poss. obv. loc.* wdekkomnek (H),(W)
kekwijs *na* woodchuck. *pl.* kekwijshek* (W)
kewézi *na* old man. *pl.* kewéziyek* (W)
koman *ni* knife. *pl.* komanen* (W)
kwé *na* woman. *poss. obv.* wdekwéyomen (H)
kwej-*pn* on. kwej-dopwenek 'on the table' (H)
kwej-yegwan *av* on top. (H)
majidagét *vai* take things. *pres.* nmajidagé (H)
majidot *vti* take s.t. *pres.* nmajidon (H),(W)
majit *vai* go away. *pres.* nmaji (H)
mak *na* loon. *pl.* makok* (W)
mamda *av* jo mamda not possible. (W)
mayos *na* cat. *pl.* mayosek* (W)
mbes *ni* lake. *loc.* mbesek* (W)
mbish *ni* water. *loc.* mbishek* (W)
mbop *ni* soup. *loc.* mbopek* (W)
mdatso *ni* ten. (W)
mdodo'at *vta* give s.o. a sweat bath. *pres.* nmedodo'a (H)
mdodowen *ni* steam, vapor. (H)
mek *na* beaver. *pl.* mekok* (H),(W)
mekwgemek *ni* beaver lodge. *loc.* mekwgemgok (W)
mémé *na* pileated woodpecker. *pl.* méméyek* (W)
mémégwé *na* butterfly. *pl.* mémégwéyek* (W)
m'wé *na* wolf. (H)
migadwat *vai* fight with one another. *pres.* nmigadmen* (H)
migwen *na* feather. *pl.* mignek* (W)
migwét *vai* give things away. *pres.* nmigwé* (W)
mijbé *na* wild animal. *pl.* mijbéyek (W)
mijet *vti* eat s.t. *pres.* nmijen*, cc majet (H),(W)
mijjéwitagét *vai* work for people. *pres.* nmijjéwitagé (H)
mijjéwitwat *vta* work for s.o. *pres.* nmijjéwitwa (H)
min *ni* berry. *pl.* minén (H)
minat *vta* give something to s.o. *pres.* nmina, gmizh (H)
mine *av* also; mine ngot, another one. (W)
minkan *ni* seed. *pl.* minkanen* (W)
mishjé-bokmà *ni* peach. *pl.* mishjé-bokmayen* (H)
mishkos *ni* blade of grass. *pl.* mishkosen (W)
mjegkwéwesh *na* eldest daughter. *pl.* mjegkwéwshek* (H)
mjegkwowesh *na* eldest son. *pl.* mjegkwowshek* (H)
mjegodé *ni* dress. *pl.* mjegodek* (W)
mjemoshek *vai* be stuck. *pres.* nmejmoshen* (H)
mjenwat *vta* compete with s.o. *pres.* nmejnawa (H)
mjenadwat *vai* compete with one another. *pres.* nmejnadmen (H)
mjenagét *vai* compete with people. *pres.*

nmejnadgé (H)
mkedék *vii* be black. (H)
mkedémen *ni* blackberry. *pl.* mkedémén* (H)
mkek *ni* box. *pl.* mkekon* (W)
mkezen *ni* shoe. *pl.* mkezenen* (W)
mko *na* bear. *pl.* mkok* (W)
mkom *na* ice. *loc.* mkomek* (W)
mkodadwat *vta* find one another *pres.* nmekdadnem* (H)
mkowat *vta* find s.t. (an.). *pres.* nmekwa, gmekow* (W), (H)
mkowet *vai* be a bear. *pres.* nde-mkow* (W)
mmagtegwat *vai* have big ears. *pres.* nmemagtewga, mmagtegwé* (H)
mnedosé *na* bug. *pl.* mnedoséyek (W)
mnopsot *vai* look well dressed. *pres.* nmenpis* (W)
mnowadkét *vai* hold a war dance. *pres.* nmenowadké* (W)
mno-widokdadwat *vai* be good to one another. *pres.* nmeno-widokdadmen* (W)
modey *ni* bottle. *pl.* modeyen (H)
mosh'at *vta* feel s.t. (an.). *pres.* nmosh'a (H)
mozhwagén *ni* scissors. *pl.* mozhwagén* (H)
mozo *na* moose. *pl.* mosoyek* (W)
mshimen *na* apple. *pl.* mshimnek (W)
mskogat *ni* yarn belt. *pl.* mskogaden* (W)
mskomen *ni* red raspberry. *pl.* mskomnen* (H)
mtamnabo *ni* corn soup. *loc.* mtamnabok* (H)
mtegmen *na* acorn. *pl.* mtegmenek* (W)
mtegos *ni* stick. *pl.* mtegosen (W)
mtegwakke* *ni* hardwood forest. *loc.* mtegwakkik (W)
mtek *na* tree. *pl.* mtegorok* (H),(W)
myanek *vii* be ugly, bad. *pres.* myanet* (H)
myanzet *vai* be ugly, bad. *pres.* nmyanes* (H)
myéw *ni* road. *loc.* myéwén (H),(W)
na av emphatic. Ni je na? How are you? (W)
nabo *ni* drink. (H)
nadastot *vti* send for s.t. *pres.* nnadaston* (W)
nadwé *na* snake. *dim.* nadwés (H)
naken *ni* mat; rug. *pl.* naknen* (W)
nambyek *av* underwater. (H)
nbi *ni* water. (H)
nbat *vai* sleep; wi-mbat be sleepy. *pres.* nneba* (H),(W)
nbomgek *vii* die. *pres.* nbomget (H)
nbot *vai* die. *pres.* nnep* (H)
nbwakat *vai* be smart. *pres.* nnebwaka (H)
nbwakawen *ni* education, intelligence, scheme. *pl.* nbwakawnen (H)
ne *av* yes-no question particle. (W)
nebyé'gen *ni* writing. *pl.* nebyé'gen (W)
nnech *ni* my hand. *pl.* nnechin* (W)
négdosha *na* horse. *pl.* négdoshayek (H),(W)
négdoshaywet *vai* be a horse. *pl.* nnégdoshayew (H)

POTAWATOMI SCRAPBOOK

Wauk-tsha: proud in his bearing, dignified and friendly

By Ernst-Ulrich Franzen

Milwaukee Journal Sentinel

He was remembered as "tall, athletic, proud in his bearing, dignified and friendly"; he liked to show off his richly decorated fur skins, his strings of beads and shells and his feathers; and he "had no trophies in the way of human scalps or bones."

His name has come down to us as "Wauk-tsha," but he may also have been called Leatherstrap, and he was the leader of the band of Potawatomi who occupied what would later become the city of Waukesha.

Our knowledge of Wauk-tsha and his band is filtered through the eyes and memories of white settlers. We know very little independent of their memories, and their accounts may not be entirely reliable, based as they were on their own cultural perspectives.

In addition, some of those memories were not recorded until a history of Waukesha County was put together in 1880, nearly 50 years after the first settlers arrived.

So there aren't many details on the life of the man for whom the county, town and city of Waukesha are reputedly named.

What we do know is that when Morris Cutler and his brother, Alonzo, rode into the valley of the Fox River in 1834, the smoke they saw rising above the oak trees was from the camps of the Potawatomi, the dominant tribe in the region.

Moving In From Michigan

The Potawatomi had moved into the era from Michigan, pushed there by the Iroquois, who in turn had been pushed out of their lands farther east.

The Potawatomi had replaced the Winnebago and Menominee in the region, and by the white settlers began moving in had four principal villages in what is now Waukesha County: three along the Fox River at Pewaukee, Waukesha and Mukwonago, and one on the southeast shore of what is now Big Muskego Lake.

Accounts differ on whether the primary village was at the Waukesha or Mukwonago site.

Ebenezer Childs, who traveled through the area in the 1820s, described a village of some 400 warriors at Waukesha, indicating a total population

of about 1,000.

But others reported that the Potawatomi "capital" was at Mukwonago, home of the last leader of all the bands, a blind man named Waubekeetschuk.

A 20-mile trail connected the villages. The trail must have been ancient, predating the Potawatomi by several centuries: at places it was indented 18 inches into the soil.

The Potawatomi were not particularly warlike. Childs reported that the Potawatomi declined to join the Winnebago in a proposed war against the settlers.

But they may not have been entirely peaceful either: there is a story that 100 of their strongest warriors were once "doomed to death on the plateau where Carroll College now stands, and that two moons were needed to complete their torture and death."

The village led by Wauk-tsha was located on that same plateau, so maybe the Potawatomi got their fill of fighting in an earlier war.

Homes Were Huts

The Potawatomi lived in huts of bark or animal skins stretched over poles, each one about 12 feet high and 12 to 20 feet in diameter.

The people wore their hair long and dressed in breech clouts in the summer, adding leggings and blankets during the winter. Children ran naked in the summer.

The women grew corn on top of mounds 3 to 5 feet across, picked berries and gathered wild rice, while the men hunted and fished.

The Potawatomi supposedly "lived to a great age, carried an erect figure until their deaths and were hardly ever ill," the 1880 history reports.

Maybe that's because of the springs in the area, some of which were regarded as sacred with great healing powers, something the white folks didn't cash in on until the 1880s.

The Potawatomi name for their village as Tcheegascoutak, or burnt or fire land. It was on the edge of prairie country, where fires often started.

They called the river Pishtaka, apparently also related to "fire country," above Mukwonago, and "Wauk-tsha," meaning fox, below Mukwonago.

It's not entirely clear whether Wauk-tsha (with the "a" pronounced as in



A Painting Of Wauk-tsha On Display At The Waukesha Post Office

aster) referred to the large number of fox in the area, the meandering fox-like trail the river followed or to the totem of the clan that lived in the area.

Land Ceded in 1833

What is clear is that in 1833 — following the massacre of Black Hawk's band at the Bad Axe River in western Wisconsin ending the misnamed Black Hawk War — the Potawatomi and other Wisconsin tribes signed away their land in the Treaty of Chicago.

They were given three years to vacate the area, and by 1837 most were gone to Kansas or the Indian Territory in what is now Oklahoma.

But they were reluctant to give up their land entirely: wandering bands returned every spring for at least 25

years to "fish and beg," according to the 1880 history.

Wauk-tsha supposedly was buried with his two wives on land owned by Morris Cutler in what is now Cutler Park. But they may not have gone quietly.

There is a story that Morris Cutler reported in his last years that he was kept awake at night by the voices of Wauk-tsha and his wives, arguing.

(Sources: "From Farmlands to Freeways," edited by Ellen D. Langill and Jean Penn Loerke; "History of Waukesha County," Western Publishing Company, 1880; reminiscences of settlers and other sources on file at the Waukesha County Museum.)

TO YOUR HEALTH...

CONFLICT
Money
Responsibilities
Family
Deadlines
Relationships



Daily Life Stressors

MAKING STRESS WORK FOR YOU

Slay your dragons and eat them for lunch! (Figuratively speaking, that is.) Lots of people have learned to tame stress by refusing to accept defeat in the face of negative forces. Instead, they meet stress head on, with a positive outcome. In other words, if you can use a negative event (like losing your job) to motivate you to take positive action (like getting a better job) you can beat the stress the game.

Here's how you can make stress work for you, not against you.

- Try not to think of setbacks as defeats.
- View stress as an energizer. Consider each new demand as a challenge, no matter how forbidding it may seem.
- Pause between skirmishes. Allow for rest and recuperation before facing each challenge.
- Take charge. Although you can't control other people's actions, you can control your response to what comes your way. When it comes to managing your emotion, you're the boss.
- Don't try to please everyone — you can't. (Do aim to please yourself occasionally, though.)
- Get the big picture. Think in terms of long-range goals, not just day-to-day problems.

How to manage anger

Yelling, throwing things, and generally blowing your top aren't the only signs of anger. Sulking, nagging, and crying are also common expressions of anger.

Besides alienating others chronic anger can contribute to a variety of unpleasant ills, including headaches, skin rashes, stomach upsets, even high blood pressure.

If you tend to get angry easily and often, take these steps to help you control this negative reaction.

- Count to ten at the first twinge of anger, and take three or four slow deep breaths. The angry impulse may pass.

- If it's possible and you feel a major outburst coming on, take a short walk until you calm down.

- Don't resort to nagging or door slamming. If someone says something that bothers you, discuss it calmly.

- Distract yourself. For example, if you're stuck in traffic, try to accept the delay and recognize it's beyond your control. Pounding the horn and cursing at other drivers only prolongs your agitation. Instead of sounding off, play pleasant music on the radio or listen to an interesting program.

Baby bottles don't help

Dental disease affects total health of individual

By Phillip W. Moyer, Tribal Member

Dental disease is not always taken into consideration when viewing the overall health of an individual. However, a patient's dental problems may have a serious impact on his ability to function and can lead into more detrimental health problems.

According to Indian Health Services (IHS), Native American children experience a higher prevalence of tooth decay than the general population. The elderly community is also greatly at risk of acquiring some form of dental disease. There are methods which can be employed to preserve the dental health of both groups.

Baby bottle tooth decay (BBTD) is a form of dental neglect which is associated with improper feeding practices and is prevalent among some Native American tribes. Babies should not be allowed to go to bed with a bottle of milk or juice because the unswallowed liquid sits on their teeth for a long period of time and causes tooth decay. The best prevention of BBTD is to discontinue bottle feeding after one year.

Dental disease in older children is also a problem among Native Americans. Many parents do not realize that children lack the motor skills necessary to properly maintain acceptable dental hygiene until around the age of eight years old. To prevent dental disease in children who are not able to properly brush their teeth, it is recommended that they be given fluoride treatments every six months as well as being assisted by parents when brushing. This will help prevent dental disease.

Cause of dental disease in elderly people is related to lack of mobility. As people grow older, hindrances such as arthritis and other immobilizing diseases can cause a decrease in dental hygiene. Oral hygiene is significantly impaired among institutionalized elderly compared with outpatient elderly, due to decreased dexterity. Many elderly people feel self-conscious about problems they have with their dental hygiene.

To prevent dental disease in elderly people, regular oral health screenings are recommended. These screenings can be held in conjunction with such things as influenza vaccinations. Another form of prevention is to teach elderly people techniques for brushing that they can use despite their impairments.

(Editor's Note: Moyer is a medical student at the University of Oklahoma and wrote this as part of his studies.)

INDIAN COUNTRY NEWS

Simpson trial racism issues spark new mascot debate

(From *Indian Country Today*, Sept. 14, 1995) — The "N" word at the O.J. Simpson trial, anti-Semitic song lyrics and questions about police conduct in minority communities have ignited a firestorm in the public debate over racism in America.

Tapes of retired detective Mark Fuhrman's racist venom played during the Simpson murder trial evoked shock and rage across the nation.

Yet racial slurs involving American Indians fall on mostly deaf ears, said Michael Haney, a member of the National Coalition on Racism in Sports and Media.

In Washington, D.C., no one so much as bats an eyelash at the mention of the word "redskin," he told an empty room at a press conference. This indifference allows and even encourages racism and stereotyping of Native people to continue unchecked, he said.

Mr. Haney's group has called on the media and team officials to stop their use of the term "redskins" in reference to the

Washington football team. "It's comparable to the 'N' word," he said. "They use the 'redskin' word, our 'N' word, every day of the week in reference to the Washington football club."

The sparsely attended press conference was held to introduce a poster produced by the National Conference (formerly the National Conference of Christians and Jews) to protest the use of Indian-oriented mascots and nicknames for sports teams. The absence of reporters indicates the public's numbness to racist epithets and actions aimed at American Indians, Mr. Haney added.

The poster illustrates banners with the fictional sports teams including: "The Fighting New York Jews" and "The St. Paul Caucasians."

Tim Giago, editor and publisher of *Indian Country Today*, said. "This poster is about three things — dignity, self-esteem and imagery."

"When Rosa Parks was asked to give up her seat on the bus and she protested it, it didn't

change the federal budget for African-Americans. It didn't lift the black economy, and it didn't immediately improve race relations," Mr. Giago explained. "It pointed out how African-Americans were made to feel inferior by being 'put in their place' at the back of the bus."

Mr. Haney pointed out that the American sports industry has a pervasive impact on the public, especially youth, and its use of Indian mascots and nicknames sends the subliminal message that objectifying a group of people is okay.

"I think the sporting industry itself has a responsibility to the American public," he said.

"Baseball and football leagues and schools have sanctioned racist T-shirts and emblems by using Indian logos and mascots ... This has an impact on our people when they see 80,000 people in the stands having their faces painted up, wearing dyed chicken feathers and engaging in what we consider racial slurs in the guise of team spirit or competitive sports."

The "tomahawk chop" popularized by Atlanta Braves baseball fans is considered a racist action by Indians, he said.

Public furor erupted when actor Ted Danson put on black face at a New York dinner. Singer Michael Jackson changed the lyrics in one of his songs to omit "Jew me, kick me, kike me" to appease an insulted Jewish population.

"These were also ethnic slurs," Mr. Haney said. "But nobody seems to appreciate it until it happens to them."

Mr. Haney, a Seminole from Oklahoma, said the effect of racist behavior in sports situations has a direct bearing on public opinion and even the political arena.

Paul Sand, Minneapolis director of the National Conference, said the poster is meant to educate people so they can understand the hurt and the pain of racism and stereotyping.

"We wanted people to look at the poster and say, 'This is great, now I get it,'" he said. "It is to sensitize people as to how

others, in this case, Native Americans, feel and how it affects them as human beings. It is designed to promote the very essence of the National Conference — that is to both promote amity, mutual respect and profound human decency."

Mr. Sand called the use of Indian logos and mascots in the sporting industry "symbolic racism."

"Symbolic racism embodies a deep-seated, anti-minority, anti-Indian attitude and sentiment," he said. "There is simply nothing noble nor honorable about naming Native Americans as team mascots. Having Indian mascots reflects a deep ignorance of the special deprivations suffered by native Americans because of white actions over history. Indian mascots chosen by non-Indians is an insidious, patronizing attitude which suggest a superior position of the non-Indian. Only Native Americans should have the right to say how their images are projected in public."

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Substance abuse now on its own

Continued from page 1

also spend time working with the Graves Repatriation Act, Colbert said.

Moving into the JTPA slot is a face familiar to many, that of former Northern California Regional Representative Gary Bibb. Bibb recently moved to the Shawnee area and is learning the ropes at JTPA. "We expect a dramatic overhaul in the job training concept," Colbert said. "It will be the same as the self-governance concept, with block grants ... that means the tribe will determine the utilization of those funds, which will give us greater flexibility and allow us to set our own priorities."

The third major change was to break the growing substance abuse program off from Health Services into its own division. That brought in a brand-new face in Director Rene Cooper as well as a brand-new location in the newly-renovated former church building south of the tribal complex. The building currently houses the Native American Center of Recovery (NACOR), an intertribal substance abuse program, which is leasing space in the building.

Cooper and the existing substance abuse personnel are in the south wing of the building, with a separate entrance. Eventually, the tribe hopes to expand services at the new facility to include outpatient and inpatient treatment, an AA Twelve-Step program, and maybe even a detox center. Cooper, a Cheyenne-Arapaho, has extensive experience in those fields, including two years at the New Destiny/Eagle Ridge Institute in Oklahoma City and four years with Gateway in Shawnee.

With Cooper's addition to the staff, the tribe now has three certified alcohol and substance abuse counselors, in addition to the three on NACOR's staff.

"This change will also free up Joyce Abel (Health Services director) to work more on the IHS compact," Colbert said. "We want to get that going in 1996. She



Election Preparation

Preparations for the Citizen Band Potawatomi Tribe's annual election in June began early this month with the appointment of the Election Committee. Sworn in Jan. 17 by Judge Lawrence Wahpepah were, from left, Harold Trousdale, Don Yott, Esther Lowden, Gary Bourbonnais and David Bourbonnais. On the ballot this year will be Business Committee Position No. 1, currently held by Jerry P. Motley. Tribal members will also elect someone to complete the year remaining on the Grievance Committee #2 post, which became vacant with the death of Hazel Williamson in December. Filing for both offices will be April 1, 2 and 3 at tribal headquarters. Candidates must be enrolled tribal members at least 21 years old, never convicted of a felony and living in Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland or Okfuskee counties in Oklahoma.

is also very interested in establishing a women's mental health center."

The changes, particularly the new offices in the renovated church building, have resulted in several changes of telephone numbers, several of which don't go through the tribal switchboard. At press time, those numbers were still being sorted out and tribal members were advised to check with the switchboard for the correct numbers.



Bourzho Nicon,

FROM THE CHAIRMAN

BY JOHN A. BARRETT JR.

The Secretarial Election now under way is different from a regular Tribal election. A "Secretarial" Election is named so because it is supervised by a delegate of the Secretary of the Interior. The Tribal elections are supervised by the Tribal Election Committee. The only way we can change our Tribal Constitution is through a Secretarial Election. We have proposed two changes in the Tribal Constitution for your vote.

The first issue is very basic: correct the name given our Tribe by the War Department in 1867 when we split from the Prairie Potawatomi and came to Oklahoma. When a group of Indians split off from the main group and have no organized government, the U.S. Government calls them a "band." The word used to mean "renegade" in common usage. We are not now, and probably never have been, a "band." We are a tribal Nation that signs treaties and agreements as a sovereign with the United States government. To be called a "band" is an insult to the hard work and dedication of the many people over the last 130 years who have put a part of their lives into making us a tribal Nation. The other Potawatomi tribes from whom we split have all dropped the "band" from their names. We must retain the unique aspect of our history in our name "Citizen Potawatomi" as the first Tribe to take U.S. citizenship. That we are a "nation" there is no doubt. The word is defined in Webster's dictionary this way:

NATION: 1. a body of people, associated with a particular territory, that is sufficiently conscious of its unity to seek or possess a government peculiarly its own. 2. A member tribe of an Indian confederation.

That describes us exactly. That is why we are asking you to vote for this change.

The second issue is a change in the Tribal Constitution to allow those members born after 1962 and enrolled on a dependence basis to become eligible for the scholarship money that was set aside in the 1960s. If you were born before 1962, you are at least 34 years old. The need for scholarship assistance is declining for this age group and older. Please vote for this change.

Megwetch!

Secretarial election proposes two Constitutional changes

Continued from page 1

those who are registered must return ballots, he said.

There will be two proposed amendments to the Constitution on those ballots. The first would change the name of the tribe to Citizen Potawatomi Nation, a change long promoted by Chairman John A. Barrett Jr. and others as better reflecting the tribe's sovereign status as well as being shorter.

Proposed Amendment B involves the scholarship program. The Constitution currently states that members enrolled after April 1989 are not eligible for the scholarship or prosthetic programs paid from judgment funds. The amendment, if approved, will remove the reference to scholarships in that article, making all tribal members eligible to apply for scholarships. While there aren't enough funds to award all eligible applicants money, the Business Committee said at their November meeting that they are particularly concerned about middle-class students who aren't eligible for Pell Grants.

Amendment B also includes a "housekeeping" change, correcting a docket number which is incorrect in the current Constitution.

Herndon said that each tribal member who returns a properly completed registration form by the Feb. 8 deadline will be mailed an absentee ballot and pre-addressed envelope. Ballots will be mailed beginning Feb. 8 and must be returned by Feb. 29. Ballots will be counted by the special three-person Election Board made up of Shawnee Area BIA Supervisor Robert W. Jones, chairman, tribal Vice Chairman Linda Capps and Joe LaReau. Results will be posted at the tribe and at the BIA Agency office before being forwarded to Washington D.C. for final approval, which should take "a few weeks," Herndon said. Results should be official in late March or early April.